

# *the Alliance Weekly*

OCTOBER 17, 1956

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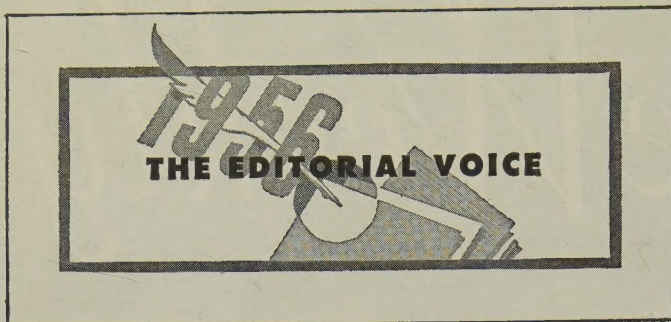
**52**  
ISSUES

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The Alliance Weekly is the official organ of the Christian and Missionary Alliance, a pioneer missionary society . . . While the Weekly has a living message for the whole Church of Christ it is concerned primarily with world evangelization in its pioneer aspects . . . As long as an unreached tribe remains on earth the spirit of the pioneer will never be absent from the pages of the Weekly.





## GOOD CIRCULATION MEANS HEALTH

Today our circulation stands at the highest peak in its long history. Never before have so many people read *THE ALLIANCE WEEKLY* as are reading it now.

But still we are not satisfied. At the General Council in Omaha last May President H. L. Turner expressed his great enthusiasm for the *WEEKLY* and set as a circulation goal a figure far above that which we enjoy at present. And the delegates endorsed his plans by a unanimous vote.

There are sound reasons for this widespread desire for a greater readership for our official organ. As the circulation of good blood keeps the body healthy, so the circulation of *THE ALLIANCE WEEKLY* at home and abroad serves to bring health to the testimony and service of the Alliance everywhere. And that is to say nothing of the thousands of Christians of every religious denomination who read and profit by the magazine. To them we also have a serious obligation.

Let me here express my sincere thanks for all the hard work put in each year by pastors and people throughout Canada and the United States to make the Subscription Campaign a success and again ask each one to put forth a spirited effort to gain as many subscriptions as possible before December 2.

The Campaign opens Sunday, October 21, and continues over Sunday, December 2. The earlier we get our subscriptions in the better for everyone. Each year the Circulation Department at Harrisburg is overwhelmed with subscriptions the last two weeks of the Campaign. Let's help to lift the load from their shoulders by sending our lists in each week promptly.

## IT IS ESSENTIAL THAT WE THINK LIKE GOD

When we think about spiritual things there is always danger that we think like men instead of like God.

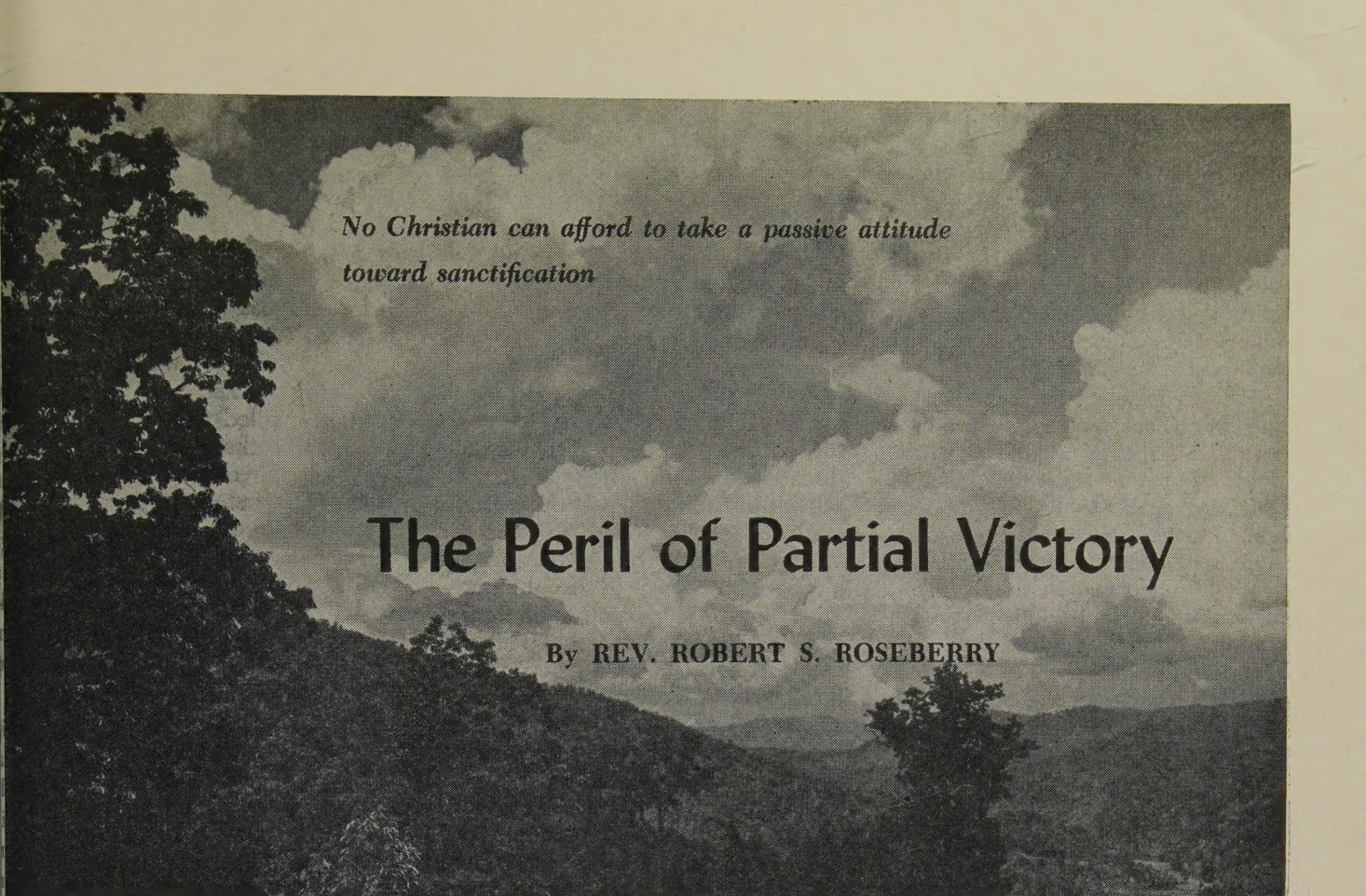
Theological truth cannot enter the mind as a separate substance or as an experience complete in itself. It must be grasped by the mind in an act of response; and the response is conditioned by everything that has gone before in the learner's life. Whether or not we are conscious of doing so we invariably add something to the truth as it enters (or take something away) to make it fit into the total body of ideas we hold and call "truth."

To show how this works let us imagine two men reading the same passage of Scripture, one a Calvinist who has been brought up on Calvinistic theology from his youth, the other reared in the Arminian tradition and thoroughly indoctrinated in Arminianism. The passage they read is Hebrews 6:4-6, "For it is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance." Their impressions the Calvinist receives from these words will differ radically from those received by the Arminian yet neither one will be conscious of adding to, subtracting from or otherwise altering the passage in any way. Each will understand the words to mean exactly what he has been taught that they mean. The meaning he sees there will appear to him so natural, so logical and right that he will wonder how anyone can see any other. (And sadly enough each will more than likely think the other a hypocrite who receives his teaching from the devil. But that is not pertinent to this particular argument.)

That we must often receive new truth into minds already cluttered up with old truths, half-truths and scraps of downright error, and fit it into the total such a way that it will appear right and "feel" right to the heart, makes it extremely difficult for us to grow in grace and in the knowledge of our Lord Jesus Christ. The camel may squeeze through the eye of the needle and be well on his way before some of us can rid ourselves of our hindrances and get our minds clear for the free reception of God's unadulterated truth.

Lest the bare statement of the facts tend to discourage someone, let us look at the other side of the question. Undoubtedly God knoweth our frame and remembers that we are dust. We should not berate ourselves too much for this weakness. Even an apostle had to have a vision from heaven to free him from some of his misconceptions and open his heart to a new order of truth (Acts 10:9-16). And we should remember that it does not take a perfect understanding of all truth to save a man and bring him into communion with God. Furthermore God has sent us a Teacher in the person of the Holy Spirit (John 16:12-15). If we humble ourselves and come to God as little children He will reveal His Son in us and favor us with revelations of spiritual truth unknown to the wise and the prudent (Matt. 13:25-27).

While it is true that theological truth is modified in its passage through the individual mind, it is also true that there is an anointing which teacheth us all things (1 John 2:27). It is the Holy Spirit, shed abroad in our hearts (Rom. 5:5). There is no danger that we are seriously astray from the truth if we walk humbly, trust completely, search the Scriptures daily, expect divine illumination and lean not on our own understanding. Most assuredly the Holy Spirit will take control of our minds and help us to think like God. Then will be fulfilled the Scripture which says, "But we have the mind of Christ" (1 Cor. 2:16).



*No Christian can afford to take a passive attitude  
toward sanctification*

## The Peril of Partial Victory

By REV. ROBERT S. ROSEBERRY

S. PHOTO—Great Smokies

PHILIP'S campaign in Samaria was begun without fanfare and advertisement. "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits . . . came out of many . . . and many taken with palsies, and that were lame, were healed. And there was great joy in that city" (Acts 8:5-8).

Not only were many people moved to repentance but Simon the sorcerer was also convicted and converted. This man had bewitched many until they believed that he was the "great power of God." In modern parlance, it was as though a movie star or a character from the underworld had been converted. If a man like Simon were thrust forward today to give his testimony, crowds would gather to hear him. He was the logical man to become Philip's assistant, an opportunity that would have enabled him to learn the evangelist's tech-

nique and to assume leadership when Philip left the city. How many evangelists today would be willing to rest on a victory of such magnitude and move on to the next conquest!

The apostles heard of the meeting in Jerusalem and sent Peter and John to Samaria. Without question the people were soundly converted. They had been baptized in water, but Peter and John found that they had not yet been baptized with the Spirit. The experience of great joy at conversion and in being healed was not proof that they had been filled with the Spirit. The apostles then laid their hands upon them and prayed, and the Spirit came upon



*Mr. Roseberry writes with the conviction of a veteran missionary who knows the futility of attempting to build a Christian church in Africa without its members being wholly surrendered to God. In any land the Holy Spirit can be present in power only as men are Spirit-led and are intelligently determined to experience His constant control.*

the believers. This was the second victory in their experience and without doubt the greatest. How important it is that all new converts be led into the Spirit-filled life! He is the Mighty One who comes to abide forever. Victory over the flesh is impossible without His abiding presence.

Why was not Simon interested in being filled with the Spirit? Why did he desire power rather to impart the Spirit? Why did not his seemingly true conversion cause him to get rid of his ill-gotten gains which he had acquired through sorcery? His heart evidently was filled with covetousness, a sin that is mentioned frequently in the Word of God. It has caused the downfall of many who aspired to be God's servants. Paul said, "I have coveted no man's silver, or gold, or apparel."

The Samaritan church was delivered from this man through the gift of discernment which rested upon Peter. He discerned Simon, as he had Ananias and Sapphira, and uncovered him to the church. The

Holy Spirit will not rest upon an unclean vessel at any time. Anyone claiming to be filled with the Spirit yet still in the bond of iniquity is a deceiver. The truth is not in him. Holy men of old spake as they were moved by the Holy Spirit. The Holy Spirit makes men and women holy. Satan's plan to defeat the church was exposed by the Holy Spirit.

After Peter and John left Samaria they went back to Jerusalem, ministering in villages along the way. About the same time the angel of the Lord spake to Philip and sent him to Gaza. He was to return no more to Samaria. How could this newly-founded church stand up under the loss of its leaders? Would a church of today stand that shock? The only answer we can find is, wherever the Spirit has full control, leaders are raised up by the Spirit to fulfill all the ministries of the church. This has been true in many lands and should be true today if we fully follow the pattern given to us for the church, as revealed in the Book of the Acts. How far are we from the New Testament pattern for the church?

Are we satisfied today to carry on with only a partial victory? Is there such a thing as complete victory over the flesh and the devil? Paul the apostle was commissioned by the Lord "to open their eyes, and to turn them from darkness to light,

and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Paul never rested with a preliminary victory but followed on through to a second and complete victory.

In the third chapter of Colossians Paul carries us to the heights of glory and then suddenly brings us face to face with five hideous sins that cross the pathway of every believer and threaten him with utter defeat. To refresh our minds I will quote from Williams' translation: "So once for all put to death your lower, earthly nature with respect to sexual immorality, impurity, passion, evil desire, and greed [covetousness], which is real idolatry. It is on account of these very sins that God's anger is coming" (Col. 3:5, 6). These wicked giants are invading our universities, colleges and high schools, our pulpits and pews all over the land. How can we escape the judgment of Almighty God? How can we hope to escape the long lingering judgment of God when conditions prevail in this civilized land that are akin to those in Sodom and Gomorrah?

"For this is the will of God, even your sanctification, that ye should abstain from fornication." Are we not in danger of taking a passive attitude toward sanctification rather than an active attitude? The Word commands us to put to death the deeds of the body through the Spirit. We do not believe or teach monasticism, but we do teach that we should have an aggressive faith in laying hold of the exceeding great and precious promises whereby we are made partakers of the divine nature. A paragraph from Ivor Powell's book, *Black Radiance*,\* illustrates this point:

"There was something about me that responded to things I knew to be wrong, and upon that rocky shore all the doctrines of resting and reckoning on Christ seemed to perish. My best efforts were fruitless; and then somehow I stumbled on the path that led me out of the wilderness. I had to face the fact that some inner self always responded to sin,

\**Black Radiance*, by Ivor Powell. Marshall, Morgan & Scott Ltd., London, England. May be purchased from Christian Literature Crusade, Fort Washington, Pa. \$1.00 (paper cover).

and that realization meant a declaration of war. I had tried reckoning my old man to be dead, but he just would not die; so I determined to take a hand at the killing. If I said that such an action were easy I would be telling an untruth. It is never easy to smash a treasure idol, but I knew that was what I had to do. It meant unceasing warfare until my wicked self was experimentally nailed to a cross. I persevered, and then suddenly I began reaching the unreachable."

How to maintain the victorious life down to the end of life is the question which troubles many Christians. Some have won great initial victories only to fall captive in later years. Paul in Galatians tells the secret of continual victory: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." By walking in obedience to the Spirit we shall be led to new elevations, to new battles against strong citadels that we were unaware of in the beginning of our walk of faith. We dare not rest in an initial victory. If we do so we will find ourselves overcome in the fight and driven from the field.

We emphasized this truth in our ministry to the native church in Africa. The Lord graciously blessed the Word to many hearts. Spirit-filled churches are the only answer to the inroads of Communism, demonism and every false cult.

It is most important that every believer have the initial anointing of the Spirit, but it is equally important that he have many refillings if he is to maintain his life of victory. Many seem to be holding back from seeking the Spirit's fullness because of fear of fanaticism or manifestation of the flesh which have been all too prevalent in some quarters. Let us rest assured that the Holy Spirit is not the author of sensationalism, fanaticism, exhibitionism or any other "ism," but of a sound mind and full victory over sin. He is the motive power of every believer's life.



Inspire my soul, O Lord my God, with a holy desire of Thee, that I may earnestly desire as diligently to see Thee, so successfully seek as to be happy in finding Thee; make me so sensible of that happiness in finding as passionately to love Thee.—ST. AUGUSTINE.

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## the Alliance Weekly

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Christians of the present day have so well  
adjusted themselves to worldly culture that they are

# No Longer the Disinherited

By LUCY D. SULLIVAN

HERE was a time when Christians were considered misfits and aliens from society; they were truly company of the disinherited. Like Christian in Bunyan's classic, they stuffed fingers in their ears and printed through Vanity Fair, fearful lest some of its contamination ing to them.

A few generations ago these otherworldly Christians could face up manfully to potent exposés of their regenerate fellows. Their preachers delivered thundering discourses on the fall of man and the horrible reality of hell. So occupied were these pilgrims with the values of the Shining City that they did not pay as much attention to the aesthetics as they could have done. As late as the turn of our century, critics rebuked Christians who laughed at Lohengrin. Wrathfully the same critics decried the "profound national suspicion of the arts." The title of a tract, "Morals, Not Art or Literature," was cited contemptuously as a "sufficient statement" of the religious position of the day. The critic complained, "A novel or a play is judged among us, not by its dignity of conception, its artistic honesty, its perfection of workmanship, but almost entirely by its orthodoxy of doctrine . . . its usefulness as a moral tract."

But somehow these misfits had a range and powerful effect upon society. Count Zinzendorf, cast off by many of his contemporaries when he gave up wealth and social position to devote himself to God, founded in Saxony a unique community that established missions in Louisiana, Egypt and South Africa.

He himself started schools in America and set up missions to the American Indians. William Law, vigorously opposed by the popular deists of his day, wrote his *Serious Call to a Devout and Holy Life* and by it profoundly influenced young John Wesley, then studying at Oxford. England, riddled with rationalism and sunk in drunkenness more widespread than at any other period of its history, looked askance at the fiery Wesley's evangelical zeal. But the Wesleyan Revival produced a hitherto unknown concern for the sick, established schools, stimulated reading and saved England from moral and spiritual bankruptcy. Luther, that glorious misfit of a still earlier era, unflinchingly defied the leaders of the popular religious system of his times. Tearing away the multiple layers of tradition and legend that obscured the Scriptures, he fearlessly opened the pure, searching Word of Truth to a people who read it avidly.

Our own era is still producing Christians, but we are no longer disinherited by the world in which we live. We no longer merit the charge of being "haters of beauty." We do not laugh at Lohengrin. The fact is that we are now politely supercilious even toward Wagner in our preoccupation with the intricacies of Stravinsky and Schönberg. We no longer make the embarrassing mistake of judging a novel solely by the criterion of morals, and we talk glibly about

the "spiritual experience" we can have when we read Steinbeck and D. H. Lawrence. When a Chicago newspaper editor informs us that in his book review section only those books that are passably clean are reviewed, we are startled and hardly know what to think. Our preachers would never think of offending our sensibilities by hurling into our ears the epithets "insects" and "worms," as the early American preachers did.

Our pitiful state is quite poignantly characterized by two teen-age young people who were questioned by their parents. "What did the minister preach about today?" asked the father. "Nothing," replied the boy. "But," supplemented his sister, "he made us all feel good."

Even the return of Christ to earth is no longer a vibrant reality to us. We go on our way, unmindful of the prophecies which are being fulfilled. We have settled down to a frank, unabashed enjoyment of our earthly paradise, and we do not bother to feign interest in a heavenly one. We have come to terms with the world around us. Along with our non-Christian fellows, we are inheritors of the earth.

How did we get this way? Individuals standing outside a problem can usually judge its nature more accurately than those who are enmeshed by it. Such an "outsider" was the late H. L. Mencken, a confirmed agnostic who, in commenting on an earlier period of American history, pointed to the core of our disease. Said he, ". . . religion has lost its inward direction . . . its contemplative and esoteric character," and has become "frankly world-



The author is associate professor of English at Bryan University, Dayton, Tenn. She also teaches the humanities.

ly." He was convinced that "pious doing" is our woefully inadequate substitute for inner devotion. This apparently religious zeal, he believed, was nothing but "mere lust for staggering accomplishment, for empty bigness, for the unprecedented and the prodigious."

Dr. Albert Schweitzer, who emphasizes the life of the spirit, reverence for all life and a "relationship of love" (which he urges upon all men), is far enough from realizing the meaning of the new birth to qualify as an "outsider." In his Hib-

finality, foreseeing the not-too-distant future when religion will be "safe" because it will be "harmless." But a critic demands of Toynbee, "If the Christians . . . commit themselves to making their peace with Leviathan, who can save us?"

What is the cure for this debilitating worldly extroversion that a literary critic, a philosopher and a historian of our day see in contemporary Christians? It is a simple remedy: *We must return to inward devotion.*

Inner devotion involves medita-

his life motivation in two brief sentences: "I have one passion. It is He." Samuel Rutherford, diligent in his cultivation of the inner life, said, "We smell of the smoke of the lower house of the earth, because our heart and our thoughts are here. If we could mount up with God, we should smell of heaven and of our country above, and we should look like our country."

Zinzendorf, Wesley and Luther were disinherited, but the world fed their tread when they walked. James Russell Lowell said of others like them, "They were narrow; other words, *they had an edge to them*, as men that serve in great emergencies must have." In our day we have let the world take to its bosom and we have warmly returned its embrace. The share is ours that, near strangers to the place of prayer and enervated by worldly pursuits, we have lost the ring of conviction from our voice when we contact men groping for spiritual reality.

What shall we say to the appeal implicit in Joseph Wood Krutch's recent article, "The Search for a Rule of Life," when he writes, "At the present moment we are hardly more sure than we were a generation ago where to look for a valid 'ought.' *But we are growing notably less sure that we can get along without one.*"

Our crying need, as twentieth-century Christians, is a return to inner devotion to Christ. When we make that return we will be disinherited again, but we will regain our lost power with God and with men. ♦ ♦ ♦

### New Guinea Plane Accident

On October 1, a cable was received from New Guinea stating that on the first landing of the plane at the new Homejo airstrip an accident occurred which caused extensive damage to the plane, but that Mr. E. W. Ulrich, the pilot, and his passenger, a member of the Dutch civil aviation department, were unhurt. The plane turned over on its back.

We are grateful to the Lord that Mr. Ulrich and his passenger were not injured. The Homejo airstrip was recently built so that this station might be served more effectively by the plane. Up to this time all supplies have been dropped by parachute or carried overland from the Wissel Lakes, a trip involving several days of very difficult travel.

### "The Will of the Lord Be Done"

*O Lord, fulfill Thy will  
Be the days few or many, good or ill:  
Prolong them, to suffice  
For offering up ourselves Thy sacrifice;  
Shorten them if Thou wilt,  
To make in righteousness an end of guilt.  
Yea, they will not be long  
To souls who learn to sing a patient song;  
Yea, short they will not be  
To souls on tiptoe to flee home to Thee.  
O Lord, fulfill Thy will:  
Make Thy will ours, and keep us patient still,  
Be the days few or many, good or ill.*

—CHRISTINA G. ROSSETTI.

bert lectures delivered at Oxford, he asked the question, "Is religion a force in the contemporary world?" and answered the question with a flat negative. He compared contemporary religion to a great African river in the dry season—a great river bed with sandbanks, and between them a small trickle. He stated emphatically that *because* religion has joined forces with the spirit of the world it has lost its purity and therefore its authority.

Still another outsider looking in is Arnold Toynbee (his religion: God, the Supreme Reality, is Love; love entails suffering, which means swimming against the current of self-centeredness but with the main current of the universe, of which God is the true center). He denies to any religion uniqueness and

tion. It was evidently a talk about this exercise that awakened W. E. Sangster, the noted Methodist divine, to its values. A friend in business told him that in India some of his best clients were simply not available during certain business hours because they were meditating.

But it is not meditation alone that can make an enfeebled Christian spiritually purposeful and effective. Meditation, to bring such results, must be focused on the Lord Jesus Christ. In meditating on Christ's humility, Dr. Sangster came to the realization that "only the spiritually blind are self-important."

Luther and Wesley, guiltless of the "pious doing" that produces nothing but "empty bigness," habitually practiced secret prayer and meditation on the Word. Zinzendorf stated



DAVID R. ENLOW, Editor

## AT HOME

**Hides American Protestants for "anti-intellectualism":** Dr. Eugene Carson Blake, of Philadelphia, president of the National Council of Churches, sharply criticized American Protestantism for "anti-intellectualism" in an address at the third Southeastern States Faculty Conference in Montreat, N. C. This attitude has hurt scholarship and weakened the Christian witness in the modern world, he told more than two hundred and fifty college and university teachers. Speaking on "Wanted: Christian Scholars," Dr. Blake called for an intellectual rebirth that will lead to a new reformation of the church.

**Pentecostals to mark Golden Jubilee:** The birth of the famed Azusa Street "Mission," which some church historians believe marked the effective start of the Pentecostal movement, was celebrated in Los Angeles at a Golden Jubilee observance September 16-23. It was the first national meeting of the Pentecostal sects. The sessions were held at Angelus Temple, headquarters of the Foursquare Gospel churches.

**Leprosy mission marks fiftieth anniversary:** The fiftieth anniversary of the founding of the American Leprosy Missions, Inc., will be celebrated at a score or more of meetings in metropolitan centers from Boston to the West Coast during October and November. The Mission, an agency in which twenty-one Protestant denominations and nineteen denominational mission boards cooperate, serves settlements in thirty-two countries. It works in close cooperation with the Mission to Lepers, London, England, parent body established late in the nineteenth century.

## BROAD

**Italian Baptists change name:** The Italian Evangelical Baptist Mission will henceforth be known as the Christian Evangelical Baptist Union of Italy. The name change was voted by the Baptists at their annual assembly in Rome. Allegiance of the new body to the Federal Council of Italian Evangelical Churches and to the European Baptist Missionary Society was reaffirmed in a resolution adopted by the assembly.

**Propose union of Italian evangelical groups:** Leaders of the Waldensian Church, world's oldest Protestant body,

were urged at Torre Pellice, Italy, to promote the union of all Italian evangelical groups rather than seek merger with any single church organization. The recommendation was made by a special committee in a report to the Waldensian Synod at its annual meeting. The committee has been working for several years on a proposed union with the Italian Methodist Church.

**Archaeologists excavate Biblical city of Gibeon:** Seven American archaeologists, headed by a divinity school professor, found the site of the Old Testament city of Gibeon this summer and excavated its water system and parts of its fortifications. The discovery was announced at Philadelphia by the Museum of the University of Pennsylvania, which sponsored a twelve-week expedition with the Church Divinity School of the Pacific (Episcopal), Berkeley, Calif. Dr. James B. Pritchard led the expedition.

## PEOPLE SAY

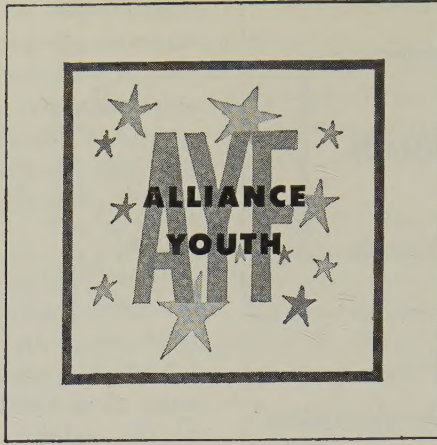
**Counsels church against industrial chaplaincies:** A Lutheran official declared at Toledo, Ohio, that the church should not attempt to set up chaplaincies in industrial plants. But he said every plant should have a list of local clergymen competent to give personal counseling to workers whenever called upon. Dr. Theodore J. Pretzlaff, of Dearborn, Mich., director of church-industry relations for the American Lutheran Church, said he had come to this conclusion after studying industrial relations in the Toledo and Detroit areas for the past several months. He said his investigation had shown that an industrial chaplaincy does not meet the needs of labor or management and does not accomplish the purpose of the church.

## THE PRESS

**Editors promoting "Christ for the Blind Week":** A "Christ for the Blind Week," November 18-25, was announced in New York by the Gospel Association for the Blind. The aim will be to focus attention on the needs of the world's estimated 20,000,000 sightless persons. In preparation for the observance, Robert Walker, editor of *Christian Life* magazine, appealed to fellow editors of Protestant evangelical publications to "help get the story across through a world-wide campaign." He is chairman of a committee of editors formed to promote the drive.

## SIGNS OF THE TIMES

**Communists prime teachers against religion:** Opening of the new school year in Russia and the satellite countries was marked by a series of conferences for teachers at which government spokesmen called upon them to imbue students with Marxist principles and rid their minds of "religious superstitions." In the Soviet Union the Komsomol, official Communist youth organization, was given the special task this year of helping teachers eradicate religious tendencies among school children.



ROBERT E. CUTBIRTH, Editor

## Nature Speaks

# Lessons from the Spider

By REV. J. E. GEAHLEN

Have you ever watched a spider busy at work? Although most spiders are quite small, they still accomplish a great amount of work. In Proverbs 30:28 we read, "The spider taketh hold with her hands, and is in king's palaces." Many lessons can be learned to our spiritual good by closely observing some characteristics of this insect.

Let us first of all consider the spider's stick-to-itiveness. As you watch the little spider spin her web, you see her go up and down, back and forth, until at last she has a nice home. It has been hard work, but she kept at it until her work was done. Oh, that we could say the same for ourselves, that we would keep at our task until it is done! How many times have we begun a task only to leave it half done and turn to something else?

Another matter of interest is that the spider is not easily discouraged. You can tear her web down day after day and yet she will come right back and weave a new web. She doesn't give up just because someone is trying to destroy what she is doing. This is a good example for us to follow in our Christian lives. How many have started out the new life by receiving Christ as their Saviour only to turn aside because things didn't go as smoothly as they thought they should, or someone made a taunting remark to them or about them? We need determination to live for the Lord. Be true to Him,

come what may, realizing that if God be for us, who can be against us? He will not permit anything to come to us that is not for our good, even though we cannot see how it is helping us at the time.

Next let us consider the boldness of the spider. It makes no difference to her where she spins her web—in the king's palace, the dark, gloomy basement, in your home or mine—just so the web is spun. We can and should be just as bold for our Lord. We should not be afraid or ashamed to witness and to let our light shine, regardless of where we are. The world is not afraid nor ashamed to use our precious Lord's name in vain, and yet we tremble to speak a word for Him. There are many lost opportunities because of the fear of men. The youth of today are indeed the church of tomorrow. Let us go forth with new courage, realizing that "whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

We notice, further, how the spider hangs on. Have you ever tried to knock a spider from its web? If so, you know what I mean by its taking hold and hanging on. It just will not be shaken loose. Have you come to this place in your spiritual life where you will take hold of God, of His Word, and with faith and prayer go forth to work for Him?

Sometimes we feel that there is not much we young people can do, but there is a work for each one of us. The church today needs young people who will go forth "into all the world." Can she count on you? There are many places where you can be used of God. Let us take the lessons learned from the spider and determine by the grace of God that we will be of more value to our Lord.

## Cloth from a Tree That Does Its Own Weaving

God made a tree in the Philippines that weaves its own "cloth." This cloth grows between the young branches and serves the tree in the following manner: it pads the tender branches against damage from wind; it helps collect the dew and rain that forms on the branches and feeds it to the tree, and it protects the tender shoots from bugs and beetles.

Man also uses the cloth as a strainer to clear liquids such as fruit juices, or as a lining for hats. Pieced together it makes sails for small boats, and bed mats. It is also used for decorative purposes after it has been cut into shapes and dyed into various colors. The tree uses no shuttle nor weaver's beam. By God's own processes it "grows" the cloth.

But this wonderful tree is noted for its weaving propensities, but for its fruit. And God allows life's purposes to interweave our lives in order to protect His precious fruit and to guard us who are His branches.

The tree? The coconut tree whose fruit is used for milk, meat and oil; its juice for drink. Oleomargarine, cooking oil and soaps are among its major products, not to mention its many uses in making desserts and in flavoring vegetable and meat dishes.—REV. BYRON ROSS, *Philippines*.



*In religion as in every other profession, practicing is the great thing. Lawyers practice law, doctors practice medicine, and ministers must practice what they preach. So, too, Christians must practice their religion.*—JACOBUS.



## Field Conference in Ecuador

Missionaries of the Ecuador field held their annual conference August 15 to 26. The sessions met in the commodious buildings which house the Bible institute since its transfer from Manta to Guayaquil.

About two-thirds of the missionaries were provided with sleeping quarters in the institute buildings. The rest were received in the homes of friends in the city. Dining room and kitchen facilities were at the disposal of the conference, an arrangement which contributed to the pleasant atmosphere of meal times.

Guest speakers at the conference were Rev. S. Sparrow, of the Inter-American Mission, and Rev. A. Dyck, of the Gospel Missionary Union. Their messages exalted the Lord Jesus Christ and stirred their

listeners to a greater spirit of sacrifice in keeping with Christ's example. Heart-warming messages by two leaders in the Ecuadorian national church also were a high light of the conference.

Reports from various parts of the field sounded a note of victory as incidents were cited which showed the working of God in the hearts of the people.

Four new couples have arrived since last conference, the first recruits for Ecuador within the last five years. Their presence added an invigorating touch to the meetings, particularly as consideration was given to areas of the field which have not yet been reached due to personnel shortage.

Refreshed and encouraged in their fellowship, the missionaries have returned to their respective locations expecting the Lord to reveal Himself in power to draw men to Him and to strengthen the churches.

## South Sulawesi in Throes of Anguish

By REV. V. L. NEIGENFIND, *Indonesia*

Rebellion and banditry, marked by beastly attacks on civilians, have prevailed in southern Sulawesi for over six years. There are some well-organized armed groups who have already set up shadow governments, with acknowledged designs on overthrowing the present gov-

ernment's hold on the island. Other gangs are taking advantage of the unrest to raid and ransack villages, kidnap young women and live off the fat of the land.

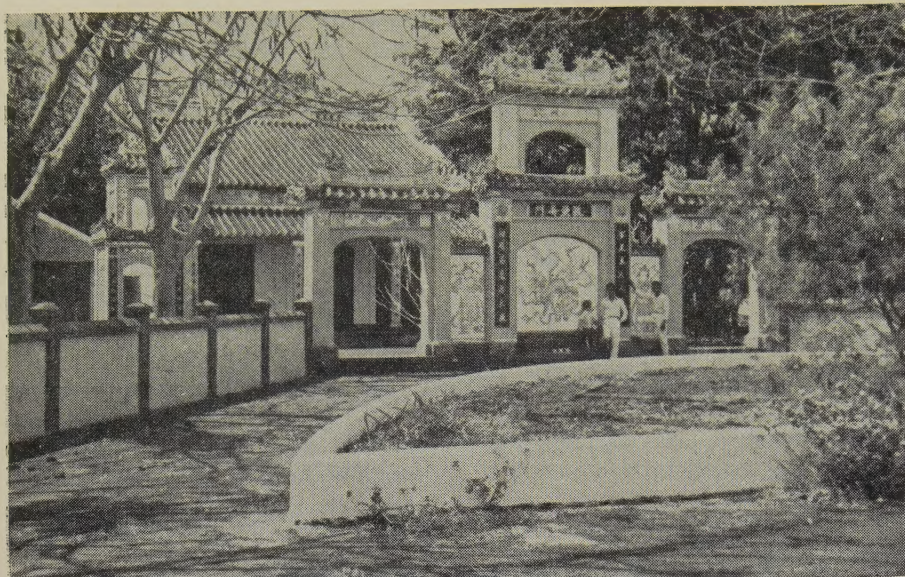
Anti-Christian campaigns by some rebels have worked havoc among the Christian population. Many believers have been forced to evacuate their villages and find refuge in scattered jungle areas or in caves. Thousands of others have sought refuge in the cities. Because of the influx of these refugees, Makassar, once a city with a comfortable population of 90,000, is now jammed with over 300,000 people. A house built for one family in some cases accommodates five.

A large number of preachers and Christian workers have been hunted down and murdered. One common method of disposing of these "undesirables" is to weight them down with heavy stones and heave them into a river or pond. Atrocities of this nature are not to be denied, for even the local newspapers occasionally carry such reports.

This adverse condition directly affects and hampers the work of the national church and the missionaries. The missionaries located in Makassar would imperil their lives by traveling only a few miles outside of the city. On the highway between Makassar and the airport, a distance of twelve miles, numer-

*The missionaries of Ecuador in conference, August 1956*





*A Chinese Buddhist temple in Cambodia*

M. B. STEINER

ous ambushes and kidnappings have occurred. The whereabouts of three Europeans—two doctors and an airline employee—who were kidnapped in 1954 and in 1955 respectively, remains a mystery. Traveling by convoy has helped to maintain communications between some points, but often the convoys are attacked, resulting in death or injury to many of the passengers.

Our Mission still owns property at Benteng Tinggi in the mountains forty miles from Makassar, which until 1950 was used as a missionaries' children's school and conference grounds. Because of the deteriorating situation, the children were removed to their parents' stations and the missionary personnel there was relocated. Recently when many villages around Benteng Tinggi were burnt by the rebels, they circulated a notice that our property would also be destroyed. Doubtless through God's intervention, the buildings are still intact.

Makassar itself has time and time again been harassed by rebels, and it is not uncommon to hear gunfire or mortar explosions. A few months ago some suspicious characters were arrested. They were carrying gasoline in coconut shells, to be used for setting fires.

Our greatest concern is for the Christians who are without a preacher or teacher. A Christian man who recently came down from the mountains remarked in a typical native figure of speech that his family,

spiritually, were "as chicks without a mother hen."

The situation in South Sulawesi is critical and the need is desperate. Time is running out and many people are not yet reached with the gospel message. Your prayer support is urgently requested.

### **Dreams of Heaven**

By REV. JOSEPH E. DOTY, *Cambodia*

It was a hot day and I was about to take a short siesta when a messenger arrived bearing the news that Ta Kouy had died. Ta Kouy (*Koo-y*) was old and he was hunchbacked. He is the first man in Kompong Thom Province that we know of who died as a Christian.

A smile on the quiet face bore witness to the peace he knew while living. This was quite unusual. There is no smile on the face of a heathen when he dies. In the following two days, four people had dreams. In his dream, one saw Ta Kouy entering a nice stone house which was a mansion as compared to his earthly house. Another dreamed and saw him with nice skin just like a baby's. A third saw him in a dream, and his cough had disappeared as well as the hunched back. The fourth dreamed and saw him dressed in shining white clothes. It is nice that all of these dreams were in accord with the Word of God, for most people put more stock in dreams than they do in the Word of God, except those who are really founded in Christ.

Kouy's casket was a rough box that no one would care to show off. The grave was dug in the forest after we had all arrived. The digging was interspersed with the singing of resurrection hymns. The heathen looking on were amazed at the believers' utter lack of fear of evil spirits. There was no incense burning, no candles nor sprinkling of holy water, nor was there any kind of incantation to keep away evil spirits or the spirit of the deceased one. The whole burial was simple in comparison to ordinary funerals, but it made an impression on the unbelievers who discussed among themselves at length the way of life and death among those who trust in Jesus.

Our acquaintance with Ta Kouy was made through his grown son who listened to the message being delivered at a service in the home of a new believer who lived one mile from his village. The young man bought some Gospels and invited me to visit his home. After we had made several visits the entire family prayed that they might be saved and Ta Kouy opened his home for us to have regular services there each Sunday.

It was surprising to hear Ta Kouy testify that he had heard the gospel thirty years ago. He had heard a missionary near or in the yard of the receiving home in Pnom Penh tell of Jesus' love and power to save. However, he waited a long time to be led into a saving knowledge of the Lord Jesus Christ. It was less than a year after the missionary arrived in Kompong Thom to live that Ta Kouy prayed for salvation, and it was less than a year and a half after that he said goodbye to this world. The missionaries had come in time.

We have no doubt that the dreams of Ta Kouy's friends are true to what we shall see when we join him in heaven. He is no longer a hunchbacked old man with a tubercular cough. In the resurrection his redeemed body will be perfectly whole.

Our prayer is that more missionaries may be sent to carry the message. Others, too, who have waited long to know of the Saviour must also be won before it is too late.

## An Experience to be Enjoyed

A REVIEW BY REV. JACK F. SHEPHERD

*Victorious Christian Living, Studies in the Book of Joshua*, by Alan Redpath. Fleming H. Revell Company, Westwood, N. J. 254 pages, \$3.00.

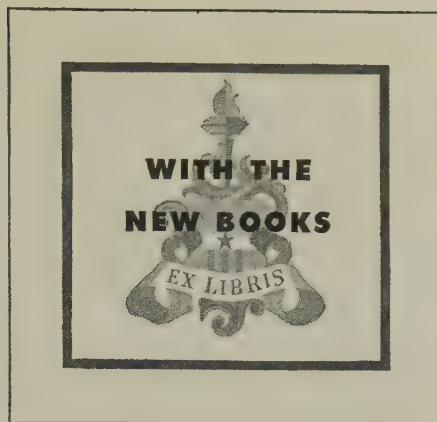
This book by the pastor of Moody Church in Chicago was published last year. It is a series of messages which Dr. Redpath preached in Moody Church when he first arrived from England and has already reached a wide audience, being one of the monthly selections of the Evangelical Book Club. One wonders if the many who have obtained this volume have accepted it in the spirit in which the author offers it to his readers: "not as a theory to be admired but as an experience to be enjoyed."

The book relates the entrance and occupation of the land of Canaan by the nation of Israel under Joshua to the experience of the regenerated believer entering into and continuing in a victorious Christian life. Such an interpretation of this period of Old Testament history is in accord with the teaching of the third and fourth chapters of the Epistle to the Hebrews.

It seems that Alan Redpath has taken a Joshua-like leadership in his strategic place in evangelicalism to call those who will hear him from a complacent satisfaction with "positional truth" to a vital practical experience of the power of life in Christ.

For Christian and Missionary Alliance readers the general tenor of these messages on experiential sanctification may be somewhat familiar; it is to be feared they might seem too familiar. We might read these pages and congratulate ourselves that this is "our message" being sounded forth from another quarter and fail to discern where we have held a proper doctrinal expression without its becoming truly effective in our lives. "Jesus our Sanctifier" could be a term in our literature or a clause in our creed and yet never be the living Lord who produces in us the sort of life set forth in Mr. Redpath's book.

This clear presentation of a life of sanctification can be helpful to all who desire to attain a full life in the will of God. A significant and very practical emphasis is the fact that sanctification is not just an initial crisis experience of "entering the land," but it involves a continued submission and active obedience to Christ in all the battles involved in "possessing our possessions" in Christ. There is a subtle danger in the idea that, "having been sanctified" or "having been filled with the Spirit," the acme of spiritual experience has



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been attained. Too often those who have professed such an experience come to distrust it when they are faced with any serious spiritual conflict or struggle. There is a lesson from Mr. Redpath at this point: "Strange paradox as it may seem to some, nevertheless it is eternally true that the land of full blessing is a land of intense warfare" (p. 149). His whole treatment of this phase of the Christian life is strikingly similar to that of Dr. Simpson in his *Christ in the Bible* volume on Joshua, where he describes the extermination of the thirty-one enemy kings in terms of death to the self-life.

It is refreshing and stimulating to read a book in our day that does not apologize for a strong persuasive insistence on the need of an experience in the Holy Spirit that produces a life of holiness. The whole thesis of the book is epitomized in one of the closing paragraphs: "The urgent need in the Church of Jesus Christ today is to learn how to deal with the tragic discrepancy between our profession and our experience. For I am persuaded that in Christian living today there is a pathetic difference between what we are in position by virtue of what our Lord did for us on Calvary and what we are in experience by virtue of what He can do in us by the Holy Spirit. I am suggesting that the prior need for every one of us is to give immediate attention to the discrepancy between justification and sanctification, between being redeemed by the blood and being made holy by the Spirit" (p. 248).

*The Art of Happy Christian Living*, by Leslie Parrott. Zondervan Publishing House (1955), Grand Rapids, Mich. 120 pages, \$2.00.

This is a book on positive thinking and other rules for happy living and

getting "the success complex" which differs from the best sellers of this type in that it is based on the necessity of genuine conversion. There is much common-sense advice here, with an illustrating story in every other paragraph. Yet one wonders if the book will bring many readers to the root of the matter, if we define Christian life as Jesus did when He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—HELEN SIGRIST.

*Collectivism on the Campus*, by E. Merrill Root. The Devin-Adair Co. (1955), New York, N. Y. 403 pages, \$5.00.

This book with its subtitle, "The Battle for the Mind in the American Colleges," is a daring but courageous exposé of the infiltration of Communist thought and teachings into the colleges and universities of our country. There will be readers of this column who may object to the book on the grounds that it is not a distinctively spiritual or religious work. While that is so, may we candidly point out that as Christians we need to be reminded of the dual character of our citizenship, the one heavenly, the other earthly. Dr. Root recognizes the evil genius of Communism as essentially spiritual in its hideous, malignant strength. The author accuses many of the colleges of "opening the inner door before the enemy knocked at the gate."

Dr. Root does not hesitate to name names, either of colleges or professors, who if not actually Communist are of the extreme leftist persuasion. He cites numerous—too numerous—examples of brave men who have dared to stand up to the "red dragon" and have been devoured by it, or to speak plainly, have been demoted or discharged, and in some instances personally abused, because of a righteous stand. Each case is highly documented, with names, dates and geographical locations given. The individual who can read these pages without a sense of alarm or a feeling of responsibility must have surrendered long ago both his Christian ardor and his patriotism. It is sad indeed to realize that most of the schools he mentions as being invaded by the Trojan Horse of Communism were once founded as Christian institutions for the glory of God.

Liberal clergymen also come in for their share of verbal castigation in this volume. It is of considerable comfort to observe that among all the schools and individuals mentioned, there is *not one school or individual whose reputation for orthodoxy* is well known who is named as a suspect for the Communist front.—JOHN F. GATES.



CLIFFORD E. HARROD, Reporter

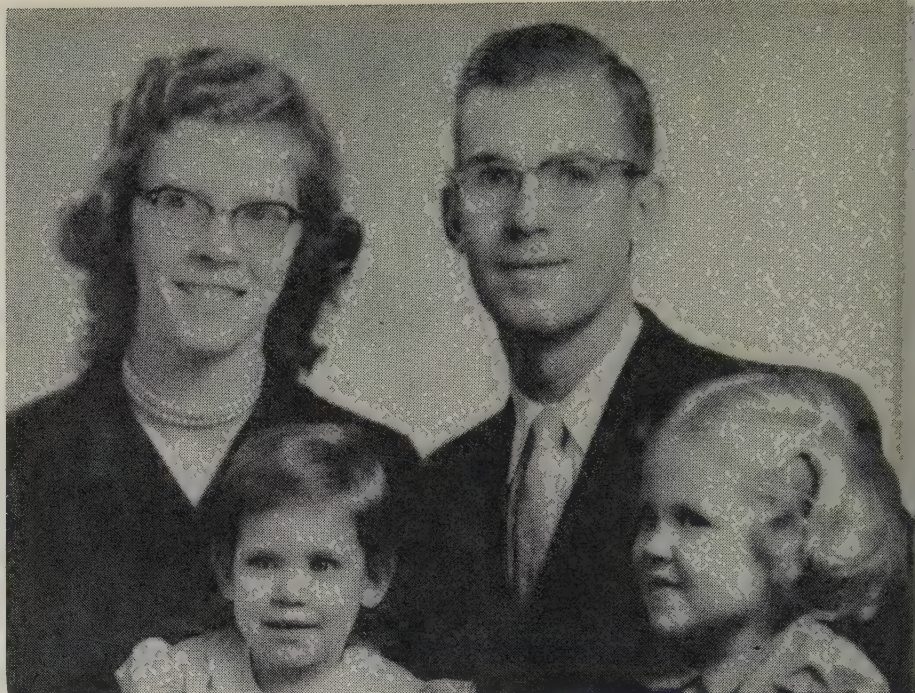
News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

Rev. and Mrs. J. A. Parlman left New York September 27 for Gabon. They are returning for their third term of service and will work among the Mitsogo tribe. Their daughters, Priscilla and Elaine, are remaining at home and are attending Hampden DuBose Academy.

Rev. and Mrs. Leonard Braley and children, Cheryl and Carol, sailed from New York on September 29 for Cambodia. They are graduates of St. Paul Bible Institute and Mr. Braley received his A.B. degree from Taylor University. He is a member of the Alliance church in Westmont, Ill., while Mrs. Braley's home church is in Mason City, Ia. They had pastorates in Muscatine, Ia., and Lincoln, Nebr.

Rev. and Mrs. Donald Furniss also sailed from New York on September 29 for Cambodia. They graduated from Nyack Missionary College. Mr.



*Rev. and Mrs. Leonard Braley and family, Cambodia*

Furniss also has a B.S. degree in chemistry from Pittsburgh University. He served as assistant pastor in Erie, Pa., for one year, and together they had a pastorate in Cumberland, Md., for two years. Mr. Furniss is a member of the North Side church in Pittsburgh and Mrs. Furniss' membership is at Carlisle, Pa. She is the daughter of Rev. and Mrs. Fred W. Henry, of Carlisle.

### On Furlough

Rev. and Mrs. Lloyd Van Stone and children, Burney and Darlene, arrived in New York on September 26 by plane from New Guinea. They have just



*Rev. and Mrs. Donald Furniss  
Cambodia*

*Rev. and Mrs. J. A. Parlman and family, Gabon*



completed their first term, having gone to the field in 1952. Their work was in the Baliem Valley among the Dani people.

### The New Generation

To Rev. and Mrs. Carl L. Westover North East, Pa., a son, Stephen Carl, on September 16.

### Record VBS at Moose Jaw

A total of 896 children attended the vacation Bible school held by The Alliance Tabernacle in Moose Jaw, Saskatchewan, Canada. More than 900 persons attended the demonstration program held in a high school and bringing to conclusion the largest VBS in the history of the entire Society.

Mrs. A. H. Orthner, wife of the pastor, as director was assisted by a large staff of teachers and workers. The average attendance for the seven-day department school was 625.

## Sunday

DAILY READING—John 8:12-29.  
DAILY TEXT—"I do always those things that please him" (verse 29).

There is but one Man who ever perfectly pleased God. It is He of whom the Father said, "This is my beloved Son, in whom I am well pleased." And there is but one way by which we can perfectly please God, and that is by being so united to Him and having Him so dwell in us that He shall answer for us in everything. We can present Him to God as our perfect offering and complete life. This is the secret of justification: we accept His blood and righteousness and we are made "accepted in the beloved." And this is the secret of sanctification: we receive Him as our inner life and holiness. . . . It is because He is in us now that we are loved with the very same love, for we are now a part of Him.—A. B. SIMPSON.

## Monday

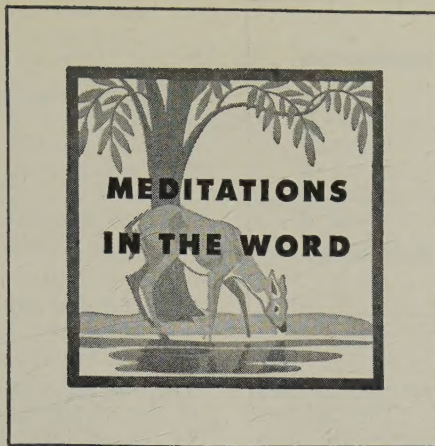
DAILY READING—Luke 13:22-33.  
DAILY TEXT—"Strive to enter in at the trait gate" (verse 24).

The road to heaven is called a narrow road because the travelers on it are not permitted to turn either to the one side or the other: such turnings are sin. The gate to this is called strait because on entering you deny yourselves of all the pleasures of the world. He that feeds only upon Christ and yet with fear and trembling works out his own salvation is in the narrow way, the former preventing discouragement and the latter presumption. Grant, O God, that I may still continue to fight the good fight of faith and never look back in the fleshpots of Egypt, but choose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." May the painful death which Thou didst suffer on the cross have an abiding place in my heart; . . . that I may walk at all times and in all places with holy reverence, in Thy presence.—BOGATZKY.

## Tuesday

DAILY READING—1 Corinthians 1:18-31.  
DAILY TEXT—"God hath chosen the weak things of the world to confound the things which are mighty" (verse 7).

The work of the Lord is not done by experts but by the ordinary run of men and women, one-talent folk content to perform the humdrum duties of life. The trouble with many of us is that we want to be experts before we attempt to do any constructive work. There are lots of people who should be out at work for the Lord but seek an impossible perfection before they try. There are many excellent Sunday school teachers being lost to the work of God because they feel they are not as well equipped as someone else. This is a failing of which we are all con-



Compiled by EDITH M. BEYERLE

scious. Each of us would like to be ideally equipped for whatever task we have to do, but few of us are. Let us never forget that it is the poor and the weak things that God has chosen to display the excellency of His power. . . . Many of us could be better if we applied ourselves to our tasks and our duties. It is another weakness of human nature to desire perfection without being willing to pay the price. It is a strait gate that we must keep before us and a narrow way we must tread to achieve skill in anything.—SELECTED.

## Wednesday

DAILY READING—Psalm 46.  
DAILY TEXT—"The Lord . . . is with us; the God of Jacob is our refuge" (verses 7, 11).

*The mighty God that ruled the world,  
And Pharaoh swept away,  
And all the host of Egypt sank,  
Is reigning still today.*

*The very stillness of His throne  
But shows His mighty power.  
And that great voice that raised the dead  
May speak at any hour.*

*Though years roll on, He changes not,  
Then why rebel or fear?  
It may be in the silent hour  
Our Lord will reappear.*  
—A. F. HOOPER.

## Thursday

DAILY READING—Matthew 10:32-42.  
DAILY TEXT—"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, . . . he shall in no wise lose his reward" (verse 42).

We can never know what the full outcome our simplest kindnesses will be. We speak a cheerful word to one who is discouraged. We pass on, scarcely giving another thought to the matter. Yet perhaps our word has saved a life from despair, helped a fainting robin back into its nest again or changed a destiny from darkness to

light. Nor can we tell how far the influence of our word shall extend. A pebble dropped into the sea starts wavelets which go around and around the world. A word spoken into the air goes pulsating in the atmosphere forever. So it is for the things we do for Christ. We cannot follow them to trace their story, but their blessing shall never cease from the world's life. There will be many surprises in heaven when we learn the effects of our words and deeds of love.—J. R. MILLER.

## Friday

DAILY READING—Ezra 7:1-10.  
DAILY TEXT—"Ezra had prepared his heart to seek . . . do . . . and to teach in Israel statutes and judgments" (verse 10).

Ezra had the right idea about spiritual life and service. He put God first in his own life by preparing his heart to seek God's law. His next concern was his attitude toward that law: would he obey or take merely an intellectual interest in what God said? He decided that obedience was the way if God's pleasure and presence were to be found. After this was settled Ezra was ready to become a faithful teacher of what God taught in His then-known Word. Because of his personal attitude toward God and His Word he made a good teacher. Others believed in him. He could not be classified with the expounders of God's Word of later days, of whom Jesus said in effect, "They say, but they do not do." A good example makes a fine background for teaching others in the ways of God and life through Him. The old Chinese proverb, "It is the flight and not the cry of the wild duck that causes the flock to follow," might well be applied in all Christian service.—PAMELL.

## Saturday

DAILY READING—Colossians 1:3-17.  
DAILY TEXT—"Filled with the knowledge of his will" (verse 9).

The man who yields his life to be led and ruled by the Holy Spirit will be taught by Him. Mark the word "filled." It points to an emptying out and putting aside of all else. It suggests a heart given up wholly and entirely to the will of God. It promises a life in which the will of God shall spontaneously enter the minutest details of daily life—the whole heart filled with it and with nothing else. It is not the thought of a multitude of commandments all packed together, but of God's grand will as the controlling power of the life, inspiring and animating the whole being. The two thoughts accompany and are the complement of each other—the whole being surrendered to be spiritual and to receive spiritual wisdom, and the whole being thus filled with the knowledge of God's will. For this Paul did not cease to pray and make request for the Colossians.—ANDREW MURRAY.

## SUNDAY SCHOOL LESSON—OCTOBER 28, 1956

## The Shepherd Psalm

Psalm 23

## GOLDEN TEXT

*"The Lord is my shepherd; I shall not want."*—PSALM 23:1

## THE TEACHER

## BACKGROUND AND LESSON ORIENTATION

The imagery of the twenty-third psalm has captured and held the hearts of Bible-lovers for millenniums. The boldness with which David relates his Lord to the figure of the shepherd shows his regard for shepherdhood. This is by far the most intimate and tender concept of the love of God for mankind that we have in the Old Testament. Because this imagery is already firmly established in the hearts of Israel, Jesus uses it of Himself. Isaiah had pictured the Messiah as a shepherd. Jesus needed only to call Himself the "Good Shepherd" in contrast to Jeremiah's denunciation of the false shepherds in Israel to emphasize His mission.

## SIMPLIFIED OUTLINE

1. *Jehovah, the Tender Shepherd*—Psalm 23:1-4.
2. *Jehovah, the Gracious Host*—Psalm 23:5, 6.

## COMMENTARY ON THE PRINTED TEXT

1. *Jehovah, the Tender Shepherd* (Psa. 23:1-4).

David is doubly bold. He not only adopts this unique imagery in his concept of Jehovah but he personalizes it. This Shepherd is *mine*; He supplies all of *my* need. If Jehovah regards me as His personal possession then he will be to me what He has promised.

Since He is the God of peace, He can lead me into true peacefulness. His peace is not an armistice; it is rather His pledge of nearness in the place of danger. It is His peace in times of desperation. It is His presence in places of deep despair and darkness. Such a peace is impossible apart from His leadership. But His motive for leading me thus is for His own glory. The exaltation of His name in me depends upon the obedience I manifest in His pattern for me.

Therefore successful living is the secret of successful dying. Life will always lead to the valley of the shadow; but the One who leads His sheep through the wilderness knows the way to the eternal sheepfold. His rod is my protection and His staff is my assurance. No weapon which the enemy can form against me shall prosper. This Shepherd is vigilant.

## KEY WORD ANALYSIS

(1) "Still waters" (23:2): better rendered "waters of quietness." It is the shepherd's duty to see that his sheep are provided for. He knows where the grass is green and the waters are satisfying. Sheep fear running water and must drink at a quiet pool.

2. *Jehovah, the Gracious Host* (Psa. 23:5, 6).

It is thought by many good exegetes that the imagery changes at this point to the king's table. This is the table at which Mephibosheth, Jonathan's crippled son, sat at the gracious invitation of King David. The king's table represented the very best that the land could produce.

Whether or not we adopt this shift in the figure, we are now in the presence of the Lord, the provider, as sheep in the fold or as sons with our feet under the king's table. This "table" is spread before us in the very presence of those who would cramp us and limit us in our thirst for godliness. As guests of a good host, our heads have been anointed with the oil of gladness (Luke 7:46). Our cups of joy have been filled to the brim with the wine of spiritual gratification (Eph. 5:18) and never are empty at His table.

The psalm thus follows one of the persistent themes of the Bible, namely, that God is the portion of His people. The thirsty and the hungry are invited to come and dine. Jehovah is a gracious host. If the invited do not come He sends to the highways and the byways. David reflected this characteristic of his Lord in caring for Mephibosheth.

## CONTEXTUAL CONSIDERATIONS

The unit concept of most of the psalms has made us unaware of the context which some of them bear. Psalms 22, 23 and 24 are all Davidic. The twenty-second deals with the sufferings of the Messiah. It is not difficult for the reader to see flashes of Calvary therein. The twenty-third pictures the Messiah as the Shepherd of Love providing adequately for His lambs. The twenty-fourth, which is climactic in this lovely triad, presents the Lord as Sovereign. It is satisfying to know that our Shepherd is the Captain of the Lord's hosts, Jehovah Sabaoth. Let the wolves beware. The wrath of the Shepherd can be terrible.

(2) "He restoreth" (23:3): "He bringeth me back to the starting place." Restoration means to be brought back physically, mentally and spiritually to a state of freshness and vigor.

(3) "Enemies" (23:5): same derivative as czar, Caesar—one who cramps or limits; a good view of my enemy.

However, the imagery is secondary to the main issue. Suffice it to say that the goodness of God is directed to His children through the finished work on the cross of His Son; it is vouchsafed through the power of the Holy Spirit. These provisions are always available. It is shameful that two thousand years of Calvary benefits have proved that man prefers fleshly gratification to spiritual satisfaction.

Beyond all this is the prize of the upward calling of God in Christ—the blessed hope: "I shall dwell." Eternal life is herein presented in language that a child can fully grasp. The path of the just is thus given a new and fresh viewpoint. Someone has said that God's "goodness and mercy" are like two faithful sheep dogs tagging along behind us to keep us from straying from the way. They afford us protection from our enemies as well as the impetus to keep moving. It may be that mountains of doubt and fear sometimes obscure the goal, but nothing can obscure the presence of the Shepherd who leads us to the "house of the Lord." Perhaps the popular appeal of this psalm has created through the years lies in the fact that there is something here that meets every need of every man.

## HELPFUL HINTS FOR LESSON PREPARATION

(1) Do not let the familiarity of this psalm breed any contempt for the necessity of careful study. The familiar aspect of it should be a challenge to a fresh approach. Do

not dabble in worn-out sentiment. (2) Introduce this question to your class for discussion: "Did David write this as a shepherd lad or is this the language of age and wisdom? Entertain both views; then give yours as teacher."

# Local Conventions

October 21-28

Participating in a local missionary convention has an invigorating effect that keeps the Christian's heart aglow with zeal for the lost.

## New England District

Brookline, Mass. ....October 21-28  
 Brockton, Mass. ....October 21-28

## Northeastern District

Johnson City, N. Y. ....October 21-28  
 Endicott, N. Y. ....October 21-24  
 Binghamton, N. Y. ....October 21-24  
 Poughkeepsie, Pa. ....October 25-28  
 Great Bend, Pa. ....October 25-28  
 Syracuse, N. Y. ....October 21-28  
 North Syracuse, N. Y. ....October 21-24  
 Auburn, N. Y. ....October 21-24  
 Portland, N. Y. ....October 25-28  
 Ithaca, N. Y. ....October 25-28  
 Riverhead, N. Y. ....October 21-24  
 Southampton, N. Y. ....October 21-24  
 New York, N. Y.

(E. 6th St., Spanish) ..October 25-28  
 (E. 29th St., Spanish) ..October 25-28  
 Brooklyn, N. Y.  
 (Greenpoint) ....October 25-28  
 Cranford, N. J. ....October 21-28  
 Camden, N. J. ....October 25-28

## Eastern District

Bellefonte, Pa. ....October 21-28  
 (Hecla Park) ....October 21-24  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa. (Chapel) ..October 21-28  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa.  
 (Locust Valley) ....October 25-28  
 Lancaster, Pa. ....October 21-28  
 Red Lion, Pa. ....October 21-28  
 York, Pa. ....October 21-28

## Western Pennsylvania District

New Castle, Pa.  
 (Pearson St.) ....October 21-28  
 (North Side) ....October 21-24  
 (Hoover Heights) ....October 21-24  
 (Washington Union  
 Mission) ....October 25-28  
 (Sampson St.) ....October 25-28  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 21-24  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa. ....October 25-28  
 Pottsville, Pa. ....October 25-28

## South Atlantic District

Winston-Salem, N. C. ....October 21-24  
 Chattanooga, Tenn. ....October 24-28

## Southeastern District

Mobile, Ala. ....October 21-24  
 Jasper, Ala. ....October 22-24

Prattville, Ala. ....October 24-28  
 Montgomery, Ala. ....October 24-28  
 Columbus, Ga. ....October 25-28

## Central District

Youngstown, Ohio ....October 22-28  
 Alliance, Ohio ....October 25-28  
 Bowling Green, Ohio ....October 22-28  
 Orrville, Ohio ....October 22-28  
 Sawyerwood, Ohio ....October 25-28  
 Lionville, Ky. ..October 22-November 25

## Northwestern District

Staples, Minn. ....October 21-24  
 Sidney, Mont. ....October 21-24  
 Lambert, Mont. ....October 25-28  
 Aberdeen, S. Dak. ....October 21-23  
 McLaughlin, S. Dak. ....October 24  
 Cannon Ball, N. Dak. ....October 25  
 Oshkosh, Wisc. ....October 21-23  
 Quinney, Wisc. ....October 24-26  
 St. Paul, Minn. (Rosehill) October 21-23  
 Darwin, Minn. ....October 24-26  
 Mole Lake, Wisc. ....October 21-23  
 Green Bay, Wisc. ....October 24-28

Marshfield, Wisc. ....October 21-23  
 Veeckind, Wisc. ....October 24-26  
 Spirit Lake, Ia. ....October 21-24  
 Mountain Lake, Minn. ....October 25-28  
 Highmore, S. Dak. ....October 26-28  
 Verndale, Minn. ....October 25-28

## South Pacific District

Albuquerque, N. Mex. ....October 23-28

## Eastern and Central Canadian District

Hamilton, Ont.  
 (Parkview) ....October 21-24  
 (Beach) ....October 23-28

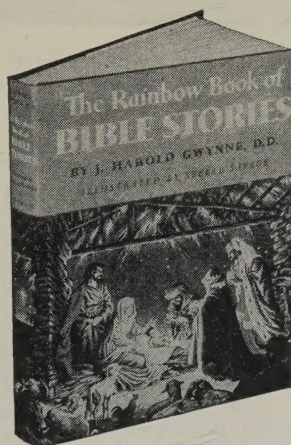
## Western Canadian District

Saskatoon, Sask. ....October 21-28  
 Arcola, Sask. ....October 23-25  
 Benson, Sask. ....October 26-28



Let us receive Him into our innermost life; let us be true to Him abiding there; and then it will not be difficult for us to plant our foot where He has left the print of His shoe.—ALEXANDER SMELLIE.

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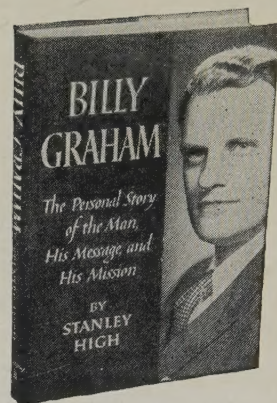
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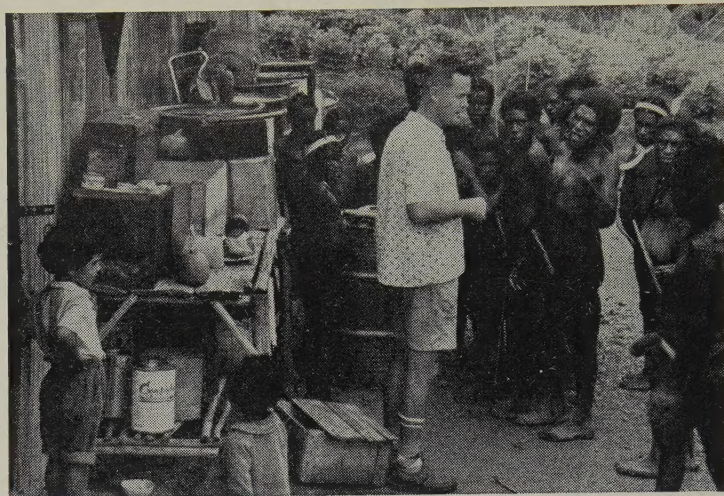
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